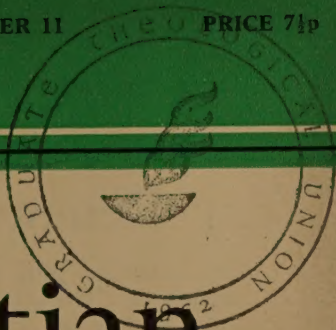


VOLUME 13

NUMBER 11

PRICE 7½p



# Christian Order

## Summary of Contents for November 1972

|  |                                |
|--|--------------------------------|
| THE PRIEST IN<br>THE PERMISSIVE SOCIETY II | <i>Cardinal Joseph Hoffner</i> |
| CHRISTIANITY AND PROGRESS                  | <i>The Editor</i>              |
| KAUNAS LAST MAY                            | <i>Czeslaw Jesman</i>          |
| CHARISMATICS AND PENTECOSTALS II           | <i>Joseph Crehan, S.J.</i>     |
| THE ECONOMICS OF IMMIGRATION               | <i>J. M. Jackson</i>           |
| THE U.S. ELECTION                          | <i>E. L. Way</i>               |

---

# Dear Renewers

May I remind you, please, that approximately 600 subscriptions to *Christian Order* fall due for renewal in December. This makes it a key month. A first-class rate of renewal in December ensures the finances of *Christian Order* for another year. A second or third-class rate could finish the magazine. This is certain.

This is a thought that always makes me nervous. Yet, it is absurd. I have no reason for nervousness because the prompt generosity of past Decembers has been so magnificent. Please continue your kindness in this regard and, when your reminder comes at the end of November, send your subscription straight back to me *by return if possible*. I would be so very, very grateful if you could do this. It would make all the difference in the world to me. I aim to get all renewals in by December 15th. Please make sure that yours is in by that date at the very latest.

For your convenience may I point out that, in place of cheques or money orders, I am only too happy to receive notes. They can be in any convenient currency.

Dare I say in conclusion how much I hope November renewers, who have now received their reminders by post, will set us all a good example. My thanks, again, and forgive me.

Gratefully yours,

Paul Crane, S.J.

---

# Contents

|      |  |                                 |
|------|--|---------------------------------|
| Page |  |                                 |
| 642  | CLOTHES AND<br>THE RELIGIOUS               | <i>The Editor</i>               |
| 644  | THE PRIEST IN THE<br>PERMISSIVE SOCIETY II |                                 |
| 653  | READINGS AT MASS                           | <i>Francis Fenn, S.J.</i>       |
| 656  | KAUNAS LAST MAY                            | <i>Czeslaw Jesman</i>           |
| 661  | CHRISTIANITY<br>AND PROGRESS               | <i>The Editor</i>               |
| 670  | CARTHAGE<br>AND CALVARY                    | <i>Rev. H. E. G. Rope, M.A.</i> |
| 673  | U.S. ELECTION                              | <i>E. L. Way</i>                |
| 678  | CHARISMATICS<br>AND PENTECOSTALS: II       | <i>Joseph Crehan, S.J.</i>      |
| 690  | THE ECONOMICS<br>OF IMMIGRATION            | <i>J. M. Jackson</i>            |
| 698  | ANY QUESTIONS ?                            |                                 |
| 703  | BOOK REVIEWS                               |                                 |

**If You Change Your Address:**  
Please let us know two or three weeks ahead if possible and please send us both new and old addresses. Thank you.

**CHRISTIAN ORDER** is a monthly magazine devoted to the promulgation of Catholic Social Teaching and incisive comment on current affairs in Church and State; at home and abroad; in the political, social and industrial fields.

It is published by Father Paul Crane, S.J., from 65, Belgrave Road, London, S.W.1. This is the sole postal address to which all communications concerning *Christian Order* should be sent.

*Christian Order* is obtainable only by subscription and from this address. In the case of those desiring more than one copy, these are obtainable at the subscription rate and should be paid for in advance.

The annual subscription to *Christian Order* is £1 in the United Kingdom and Republic of Ireland; \$3.00 in the United States, Canada and Australia; elsewhere, according to the approximate sterling rate of exchange, in the currency of the country concerned or any convenient currency.

# Christian Order

EDITED BY

Paul Crane SJ

---

VOLUME 13

NOVEMBER 1972

NUMBER 11

---

## Clothes and the Religious

THE EDITOR

**Q**UITE one of the silliest remarks I know of was made by a nun when told of the last Synod's recommendation that religious should wear an appropriate dress. "Christ", she said pertly, "did not wear a habit". The answer, of course, comes at once: "He was God, sister, and you are not".

That, really, is it. Precisely because he was God, Our Lord did not need to emphasise in his mode of dress or otherwise the divinity that was his. With him, in fact, it was the other way about. He had, if anything, to conceal his divinity; taking to himself an ordinariness of dress and appearance in order that his disciples should come only gradually to the knowledge that he was God. Had they been confronted with his divinity from the start, it would have proved far too much for their Jewish minds, to put it mildly.

So, Christ used ordinariness of appearance and dress to hide his divinity. But clergy and religious in the Church have no divinity to hide. Ordinariness, you might say, is of their substance as it is of the substance of us all. But their consecration is to God, their dedication to his service; and it is this, not their ordinariness, that has to be marked in their appearance. It has to witness to what



they are, not conceal it; otherwise their lives are like a lie. A man's appearance, in other words, has to witness to what he is, not what he is not. And dress is in support of appearance. It has to be, for we are made up of body and soul. Appearance is a matter of both, for it is the person, made up of both, who witnesses. The mistake of clerics and religious, who discard priestly and religious dress, is therefore, clear. It is that of angelism; the assumption that spirit, because of its purity, comes shining through irrespective of appearance, irrespective, therefore, of dress, which is at once its expression and its complement.

A moment's reflection will show that the arrogance implicit in this assumption is awful. Religious who say they need no special mode of dress in witness to what they are, say really and by implication that their strength of spirit is such as to shine out on all in witness to what they are, irrespective of their appearance. Christ alone could say that because he alone was divine. Religious and priests are not. They are human beings made up of body and soul. Their appearance, therefore, must mark their witness; a thing impossible unless their dress does the same.

The adoption, therefore, on the part of a religious of a distinctive habit or dress is not, as Progressives would have us believe, in aid of a bogus status, which priests and religious have taken to themselves. It is a sign, rather, of the deficiency they know to be theirs; of their inability, as human beings, to bear adequate witness to Christ without appropriate bodily aid. For the emperor to call for his clothes is a mark not of pride, but humility; an acknowledgement of essential dependence and a repudiation of self-sufficiency. It is the same exactly with priests and religious in the Church who mark their calling with a distinctive dress.

---

Below we publish the second half of Cardinal Hoffner's lecture in Rome under the auspices of CRIS. Most deservedly it has attracted great attention and was published in the English edition of *L'Osservatore Romano* on April 20th of this year.

## The Priest in the Permissive Society: II

IT is sad to observe that nowadays there are divergences of opinion among theologians even about important matters of faith. In fact one affirms that the Pope is infallible when he uses his supreme teaching authority to pronounce *ex cathedra* a final decision about the faith; another says that neither the Pope, nor the Councils, nor the Apostles can proclaim articles of faith which must be retained infallible.

### *Confusion about the Faith*

One affirms that God has created not only the visible world but also the angels, another says that there are no angels, and that when the Holy Scriptures talk about the angels they refer only to God's loving care of us. One believes that evil spirits exist and that God created them good, but that they rebelled against God, through their own fault. Another wants to eliminate the devil, and maintains that belief in the devil's existence is a questionable heritage of biblical representations which were conditioned by their times. One affirms that the Virgin Mary begot the Son of God on earth by virtue of the Holy Spirit, and without knowledge of any man; another says that Mary may have begotten her son with the intervention of a man. One professes that Jesus rose from the dead and appeared to his Apostles, others say that the

Apostles remembered Jesus so well, so vividly, that even after his death they imagined he was risen again. Some affirm that marriage, sacramentally celebrated and consummated is indissoluble, others say that the indissolubility of marriage may be just a commandment proposed as an ideal, and that a second marriage should be permitted, even when the other partner is still alive, in the event of the first marriage being irreparably broken up, or *dead*.

Some hold that Jesus in his missionary mandate said that all men be made disciples of his, and be baptised in his name; others say that we should, for example, try to make a Hindu become a better Hindu.

As you can see there is no such thing as *the* doctrine of the professors of theology. They don't limit themselves to saying the same things in different ways, they say completely different things. We Catholics should bear in mind what Hans ten Doornkaat said about the reformed Swiss communities: "During the last two generations these communities have had to put up with all sorts of things: they have had, one after another, pastors of different spiritual outlook: social-religious, Barthians, liberals, representatives of the High Church, as well as positivists in the usual meaning of the term, and sundry others.

### *The word of God and Ideologies*

It is not Catholic to superimpose any philosophy or ideology on the word of Christ. On the second of October 1971 Archbishop Tsiashoana of Madagascar, speaking at the Synod of bishops, spoke in terms which struck me very deeply: "We will not tolerate certain authors, who have no special mandate or competence, trying to impose on us their problematical questions. We reject this imperialism of doctrine, which is the worst of imperialisms". It would indeed be theological neo-colonialism, if idealistic, nominalist, socialist and existentialist ideologies, which have arisen and flourished in Central Europe, were to be imposed on the faith of the Catholic Church. The young Churches which have grown in the so-called developing



countries have become careful and vigilant.

Undoubtedly the good tidings must be explained in an understandable way. Pope John XXIII used to say that the word of God is capable of winning over men of every age and condition, thanks to its own deep interior strength. The word of God should nevertheless be presented in an interesting and convincing way, in a way which is related to the historical and cultural requirements of each epoch. Adaptation does not mean the mere acceptance of fashionable slogans, clichés and foreign words. Whoever preaches the gospel must start from man's present situation, and *lead* his hearers to the good tidings. I may add that this is ancient Christian wisdom. We can read, for example, in the writings of Pope St. Gregory the Great: "There must be a difference in the way we preach to men and to women, to the rich and to the poor, to the learned and to the simple people of this world. And it must be different for the weak and for the powerful, for the healthy and the sick".

### *Not change for change's sake*

In announcing the word of God there cannot be adaptation at any price. Adaptation must end at the point where the word of God begins to be distorted or impoverished. To-day it has become fashionable to consider the affirmations about the faith as so many rigid formulae, and to demand a new interpretation. This is nothing new. The chief ideologist of national socialism, Alfred Rosenberg, and the *prophet* of the *German religion*, Ernst Bergmann, during the Nazi régime formulated the following requirements: "Down with dogmas and worship unfit for our times, and with frustrated and worn-out structures; down with obligatory articles of faith, with the irreformability of dogmas the metaphysico-religious affirmations which are foisted on us as proven truths".

In place of these *empty formulae* they wanted a *new omnicomprehensive* creation: today one would speak of a



new interpretation. These voices rise up again today as if they were a novelty.

The danger is that, with the pretext of a new linguistic expression the faith may be deprived of its fundamental content. Many people accept unquestionably the most fashionable opinion; in this way they think they are up-to-date, and progressive. During the period of national socialism there were some progressive professors of theology who saw in the events of 1933 a *kairos* of divine revelation, and held that the message of Christ should be inserted into the current of social developments. For them theology and the present moment were one and the same thing. Our students, a teacher of theology wrote in 1934, rightly believe that only the group of which they form part will be able to save us. At that time all who thought differently were considered conservative and reactionary.

The truths of faith revealed by Christ are always the same for all men and for all ages (identity and continuity of the faith). They are not *fossilised* in empty formulae: the propositions of faith are, on the contrary, rich in meaning and content, and for that reason always alive. They can be recognised and expressed in a valid way. A revealed truth, about which we cannot know whether what we say concerning it is true or false, would not be a revealed truth. Our knowledge never reaches an end. Therefore a decision of the ecclesiastical Magisterium concerning the faith means not only a certain conclusion to the theological discussion, but also constitutes a new starting-point for further theological research.

### *In season and out of season*

Priests announce the word of God "in season and out of season" (2 Tim 4,2). Like Christ priests will come up against stern opposition: faced with the word of God spirits are divided. In Nazareth his listeners were enraged, and rose up and tried to throw Jesus over the cliff (cf Luke 4, 16-30). Because of Jesus the people of Jerusalem were divided (cf Jn 7, 43). Many were scandalised, and

he was amazed at their lack of faith (cf Mk 6,6). He said on one occasion: "For henceforth in one house there will be five divided, three against two and two against three" (Luke 12,52). The same thing happened to his disciples. When Stephen announced the word of God "they were enraged, and they ground their teeth against him" (Acts 7, 54). In Antioch of Pisidia those who were listening to Paul opposed him and insulted him (cf Acts 13, 45). And today also, in the permissive society, those who preach the gospel find themselves opposed even in the family and in the school, so that they must shake the dust from their feet: "And if any one will not receive you or listen to your words, shake off the dust from your feet as you leave that house or town" (Mt 10, 14; cf Mk 6, 11; Luke 6, 11; 10,11). The approval of people is not a yardstick by which we can measure evangelisation. Even Jesus does not always find a favourable reception during his preaching, and asks: "Why you do not understand what I say?" (Jn 8, 43), and he gives the following answer: "because I tell the truth you do not believe me" (Jn 8, 45).

### *The Eucharist: Origin and summit of all Evangelisation*

The Eucharist is the origin and summit of all evangelisation; it is the centre of the community and of the faithful and contains in all fullness the patrimony of salvation of the Church. The other sacraments, as well as all other works of apostolate in the Church are subordinate to it (cf PO no. 5). Without consecrated priests the Eucharist is not possible. As the Second Vatican Council stated, the original and complete reality of the Eucharistic mystery could not be conserved without the sacrament of Holy Orders (cf *Unitas redintegratio*, no. 22). Whoever wishes to ignore this doctrinal difference would not facilitate the dialogue with separated christian communities, but would rather make it more difficult, and would be disregarding what unites us to the Eastern Churches. Since the preaching of the gospel, the guidance of the people of God, the administration of the sacraments, the celebration of the

sacrifice of the Mass, are closely linked together in the one priestly ministry, the proposals which are often formulated today, that is to say the division among various persons of the different functions of the priestly office, must be considered with very much prudence, moderation and circumspection. Without any doubt tasks which do not pertain specifically to the priestly ministry and which indeed laymen can carry out, are very often, entrusted to priests: for example the administration of goods or the organisation of charitable activities. There are also other functions of the priestly ministry, such as the preaching of the word of God, the reading of the Holy Scriptures during the Holy Mass, the distribution of Holy Communion, which, especially since Vatican II, are entrusted also to laymen. The participation of laymen in these offices renders visible the common priesthood of the faithful. The Church can assign those offices or services to laymen according to the circumstances and needs; but in so doing the Church does not deny that those tasks belong essentially and substantially to the priestly ministry. In fact we could consider some ministries mixed, keeping always in mind the following things: on the one hand the hierarchy and the clergy are rightly requested not to restrict or limit the autonomy of laymen, on the other hand it is also necessary that the tasks peculiar to the priestly ministry be clearly defined, limited and recognised. Grave harm might result if this were not done.

Up to now the priestly state belonged to the category known in English as the "professions", in contrast to mere "occupations". These liberal professions, such as those of the doctor, the engineer, the professor, possess an authority based on a specific professional competence, which society recognises exclusively in them.

Sociologists observe that an excessive democratisation could limit the autonomy and the competence of priests more and more; it could nullify the professional "status" of priests and could affect the number of priestly vocations much more than the question of celibacy.

## *Brothers among brothers*

Priests are one with all the faithful in a unity which finds its deep roots in Christ. With all the believers, they, Apostles of the Lord, are brothers among brothers, and all members of the one body of Christ (cf PO no. 9). As the Second Vatican Council tells us, they cannot serve their fellow men, if men in their activities are foreign to the priest. But the priest cannot remain separated from the people of God, not even from a single individual (*ibid.* no. 3). Today's disrupted, permissive, society requires close cooperation and contact between all who believe in God.

When, after the schism in the 16th century, many Catholics in the Central European countries could no longer distinguish between what was Catholic and what was not, two movements among many others, in my opinion, helped the Church to find herself. Many small communities who loved God and His Church appeared. They had the same aim, they prayed together and worked with a missionary spirit in their own surroundings. A second movement renewed the parish communities starting from small groups. I am talking about the popular missions. In both these movements laymen and priests worked together, helping, encouraging and stimulating each other.

## *Groups of Christians linked by the dynamism of the Faith*

A similar movement is more than ever necessary today to give new life to the Church, and to avoid it being destroyed by destructive criticism. Some people observe that such a movement of renewal is already in progress.

For the success of this movement it would be very important and necessary that priests and laymen and priests among themselves and with the Bishops, understand and trust each other fully. We cannot ignore the fact that priests, as is understandable in a period of great ferment, sometimes find themselves at odds with the Bishops; but it is important to avoid this giving rise to a



“root of bitterness” (Heb 12, 15).

We will become stronger and more united if we feel “bound together by an intimate sacramental brotherhood” and by “special ties of apostolic charity of ministry and of brotherhood” (PO no. 8).

During my journeys to administer the sacrament of Confirmation, I have observed that the people do not want a *modern* priest who meddles in their ordinary affairs and the guidance of their lives, a priest who tries constantly to adjust himself to the world; they want a servant of Christ who is a witness and dispenser of a life other than that of this earth (cf PO no. 3). The priestly function cannot be considered as a merely humanitarian or social activity, as if the Church were a kind of christian Red Cross. The mission of priests and the priestly ministry is not that of influencing the social structures or of modifying this world. Even if we succeed in overcoming poverty all over the world, and if all mankind had an abundance of wealth, the message of the Cross of eternal life and detachment from earthly life would be just as new, as necessary and as wonderfully stimulating as it is today. A change in the social system in itself would not unite men with Christ, nor make them better or holier. The earthly paradise is a utopia. And whoever pursues a utopia runs the risk of falling into the abyss.

### *In the service of society*

Even if priests are at the service of the Kingdom of God, which is not of this world, nevertheless their ministry has deep repercussions also in the earthly sphere; and this is as it should be.

Unjust social conditions are not only evil but also an impediment: in fact they make it difficult for many men “to attain the only thing that really matters, that is eternal salvation” (15). The priest announces the christian message about man’s dignity, man who is called “from his origins” to the “dialogue with God”. (16), and who becomes, through redemption by Christ, “a new creation”

(Gal 6, 15). As he leads men to Christ and, through Christ, to God the Father in unity and love, the priest serves the whole human race and every person; no other man could offer this service.

Therefore it is more than justifiable to speak of the influence of the priestly ministry in the temporal sphere, on condition that we always remember the eschatological vision and warning of the New Testament: "You must not fall in with the manners of this world; there must be an inward change, a remaking of your minds, so that you can satisfy yourselves what is God's will, the good thing, the desirable thing, the perfect thing" (Rom 12, 2).

---

### Leaving Things as they Are

"The corruption in things is not only the best argument for being progressive; it is the only argument against being conservative. The conservative theory would really be quite sweeping and unanswerable if it were not for this one fact. But all conservatism is based upon the idea that if you leave things alone you leave them as they are. But you do not. If you leave a thing alone you leave it to a torrent of change. If you leave a white post alone it will soon be a black post. If you particularly want it to be white you must always be painting it again; that is you must always be having a revolution . . . But this which is true even of inanimate things is in a quite special and terrible sense true of all human things. An almost unnatural vigilance is really required of the citizen because of the horrible rapidity with which human institutions grow old" (*Orthodoxy*, G. K. Chesterton, Bodley Head, p.194).

# Readings at Mass

FRANCIS FENN, S.J.

ON the last two Sundays of last month and the first three of November the second readings at Mass are taken from the oldest piece of Christian writing that we have — St. Paul's first letter to the Thessalonians.

In the year 50 Paul, Silvanus (Silas) and Timothy had arrived at the Greek seaport of Thessalonica (now Saloniki) from Philippi (Acts 17,1). They must have stayed there several months, since in spite of serious opposition a flourishing community of Christians had been established (I Th 1,8-2,2). Later, from Athens, Paul sent Timothy back for their encouragement (3, 1-5). Paul, meanwhile, had gone on to Corinth and it was there that Timothy rejoined him, bringing news (3,6; cf. Acts 18,5). Then, in the name of himself and of his two companions (1,1), he writes this first of his two letters to the new church.

Both letters are pervaded by the thought of the *parousia* or "coming" of Christ, when Christians will share with him the glory he already enjoys (1,10 and 3,12). These early Christians thought of Christ's resurrection, exaltation and second coming as inseparable parts of a single divine event. "It was not an *early* advent that they proclaimed, but an *immediate* advent". (1) But the Thessalonians were anxious about those who had already "died in Jesus". Paul tells them (4, 13-18: November 12) that the living would have no advantage over the dead: the dead will rise first and together with the living will go to meet Christ — as if in festive procession to greet their returning King.

In verses 16 and 17 of this passage Paul uses the traditional "apocalyptic" or visionary form of writing in which concrete symbols serve to express a supernatural mystery. In conformity with current ideas heaven, the

(1) C. H. Dodd: *The Apostolic Preaching & its Developments* (Hodder), p. 33.

dwelling place of God, is above the earth, and so "the Lord descends" and Christians going to meet him do so "in the air". Needless to say, this in no way detracts from the truth of Paul's teaching, which is basically the same as that of Christ himself (v.15). But if he pictures here the return of an absent Christ, in his last letters (Timothy, Titus) he writes of Christ's "manifestation" — the unveiling of the glory of one who even now is invisibly present. In either case he is speaking of the completion of that union of men with God in Christ which was inaugurated at the first Easter: "God meant us to win salvation through our Lord Jesus Christ, who died for us so that, alive or dead, we should still live united to him" — 5, 9-10 (JB).

The whole of Matthew 25 is read on the last three Sundays of this month and also deals with the *parousia*. The parable of the wise and foolish bridesmaids emphasises the uncertainty of the time of Christ's "coming" and recommends foresight, rather than vigilance in the strict sense: all the girls sleep, five of them are ready. They were to meet the bridegroom and his party and accompany them to the house of the bride; but there was no fixed time for the bridegroom to appear. From the bride's home there was, according to custom, a solemn procession in which the bridegroom took the bride to his own home: this was the symbolic act of marriage. At his home, it seems, the wedding feast was held: it is this from which the foolish bridesmaids are excluded. The closing and barring of the house door was not a simple task and it was not opened again except for a real emergency. The whole function was held at night and the bridal couple were accompanied by lamps and torches.

The parable of the talents ("a talent", says a footnote in RSV, "was more than 15 years' wages of a labourer") is read on November 19. The lectionary provides a shortened version which leaves out the part about the man to whom only one talent had been given (Matt. 25, 24-28).



and which in fact contains the climax of the story. This is followed by the story's "moral":

"To every one who has, more will be given . . . but from him who has not, even what he has will be taken away."

How can anything be taken from a man who has nothing? If a merchant possessing capital shows a profit, people eagerly offer him further capital, while the trader who reports no profit loses the capital entrusted to him. So the saying means that from him who has not (profit to show) is taken away even that (capital) which he still has — which is exactly what happened to the over-cautious servant (2).

Originally the parable may have been directed against religious leaders who prevented God's riches entrusted to their care from bearing fruit, through an idea of God as "a hard man" (v.24) which gave rise to their teaching of timid scrupulosity. Certainly the master's journey is necessary only to provide an interval during which the servants can prove their worth. (3) But in the form in which the story reaches us in Matthew, the master's return "after a long time" has become the *parousia*, and the settling of accounts is the Judgement. (This is already being thought of as a *future* event.)

What sort of fruit God's grace is intended to bear is shewn in the gospel for the feast of Christ the King (Matt. 25,31-46): an imaginative scene in which is set the core of the moral teaching of Jesus. Coming just before the account of the Passion, like the last discourse in John, its theme is the same: love based on the identity of Jesus with men. In the last analysis, it is active love that determines whether men are good or bad.

2) Derrett: *Law in the New Testament*, p. 30.

3) C. H. Dodd: *The Parables of the Kingdom* (Fontana), p. 111.

# Kaunas last May

CZESLAW JESMAN

THE pattern of the riots and shootings which occurred in Kaunas — the second largest city of what is now the Socialist Soviet Republic of Lithuania — in the middle of May is grimly familiar — the immensely heroic (though morally misguided) self-immolation of Roman Talenta, a twenty-year old agricultural worker and devout Catholic activist; masses of flowers heaped on his grave; riots and barricades; ensuing KGB brutality. What occurred after Talenta's death was a spontaneous combustion, so to say, of popular indignation; a bloody break-out by a brave people in violent protest against Soviet overlords who had denied them all freedom, spiritual as well as political.

After a couple of days, paratroopers drawn from all parts of the Soviet Union clamped down on those who for forty-eight hours had thrown off Soviet servitude. By now the price exacted will have been a fearful one.

The significance of the Kaunas explosion, as it might well be called, transcends all similar tragedies from the East Berlin uprising in 1953 to the riots of Polish strikers in December, 1970. For in each of these cases, protests were directed against some specific abuse of the existing Soviet system and the presence on the spot of Soviet administrators responsible for its continued imposition on unwilling populations. What you had, in fact, were anti-colonialist uprisings, and this goes for the Hungarian uprising in 1956 as well as the others. In the case, however, of the Baltic Republics of Lithuania, Latvia and Esthonia, which Stalin incorporated forcibly into the Soviet Union in the course of the last war, the Soviet mass media have always insisted that these were part and parce

of the Soviet Union. In other words, there was no colonialist situation here. Russian leadership was inevitable, of course, but complete identity of views existed between what were now the three Soviet Socialist Baltic Republics and Moscow. They were considered, in other words, as fully integrated within the Soviet system. Now the point about the explosion in Kaunas last May is that it blew this view, which was never tenable, to smithereens. What the riots in Kaunas showed was not merely that a large section of the Lithuanian people resented Russian overlordship just as deeply as the Hungarians in 1956 and the Czechs in 1968. They showed something else and it is here that their significance lies. The Czechs rose because they wanted Socialism, as they put it, with a human face; the Polish dockers in Gdansk and Szczecin because they were fed up with the semi-starvation and bullying meted out to them by an incompetent and cowardly party leader. The Kaunas riots and mini-rebellion were quite different. There people rose *against the Soviet connection*: considered as an integral part of the Soviet system, the Lithuanians opted out and used force in demonstrative support of their option which was passionately *for* freedom, both, religious and political, and equally passionately against Moscow's brutal brand of oppression. Thirty years after their forcible incorporation into the Soviet Union of which they were henceforward considered an integral part, the Lithuanians wanted out. This is the significance of Kaunas last May; not some accommodation within the system, like the Poles or the Czechs, but a clean cut away from the system. This is the significance of Kaunas. It should not be taken lightly.

In reinforcement of what has just been stressed, something must be said about Lithuania and its past. It is a small country. On aggregate, there are some three to four million Lithuanians, including half a million in Canada and the United States who are of Lithuanian descent and some three hundred thousand who have been deported to Siberia or North Russia. There is scattered all over

the world, a close-knit and exceptionally well organised Lithuanian emigré organization, the VLIK. The Lithuanians, as a people, are patient and tenacious, extremely tough, durable, relentless and unforgiving. Their history is a chronicle of all too little known successes in the face of, at times, almost insuperable odds. They were at one time the last pagans of Europe. In this capacity, they took on and defeated the whole might of the Teutonic Order when it was thrown against them. At the end of the fourteenth century, they accepted Christianity: the patron saint of their nation is one of their royal princes who died in the fifteenth century. By this time, the royal house of Lithuania, the Jagellons, had conjured up the vision of a vast empire stretching from the Baltic to the Black Sea: in aid of the vision, they concluded an organic union with Poland. Eventually the Jagellons were to sit on half-a-dozen European thrones.

In the eighteenth century, Lithuania shared with Poland, its partner in the Union, the tragedy of partition and Russian occupation. Partly as a result of this partition, the natural leadership of the Lithuanians went adrift; their gentry, with few exceptions, became polonised. During the reign of Alexander III, the Russian Imperial Government declared the Lithuanians extinct. The edict was rescinded only in 1904, when books in Lithuanian began to be printed again. Meanwhile, the hard core of Lithuanian parish priests, farmers and fishermen, along with most elementary school teachers, continued to carry the torch of patriotic tradition. What united them was their consciousness as a people, their difficult and complex language, their devotion to the Catholic Church. What few Presbyterian communities there were in the country, resembled closely in these respects their Catholic brethren. At the beginning of the twentieth century, some of the polonised Lithuanian gentry returned to their native roots: nationalism grew as a patriotic force. At the end of the first world war, the dream was realised. The Lithuanian nation took independent form as a small, model and intensely democratic



republic. Old imperial dreams were set aside in the new republic as firmly as they were in Ataturk's Turkey. One thing, however, the Lithuanians could not forget and that was their ancient grand-ducal capital of Vilnius or Wilno. For years, this somnolent architectural jewel, battered and forgotten but always there, had formed one of the spiritual centres of the Lithuanian diaspora. Inevitably, therefore, between the wars, the old city became a bone of contention between Poland and Lithuania, former partners in the old organic Union and each claiming as its heritage this wonderful old city: no federal solution could be found in the atmosphere of mutual and jingoistic recrimination, which was fostered in the thirties by Moscow and Berlin. After the collapse of Poland in 1939, Moscow offered the city to Lithuania: less than a year later, Lithuania was made to vote itself, with bogus unanimity, into the Soviet Union. There followed German occupation and then the second "liberation" of Lithuania by the Russian armies in the wake of the German retreat in 1944. Immediately, there came a wave of mass deportations of alleged "collaborators", four years after the first deportation by the Russians in 1940 of Lithuanian members of the bourgeois, kulak and officer classes. After the second "liberation", the Russians forced on the unfortunate Lithuanians what was described as a political system "nationalist in form, but socialist in essence". They were strapped into the Soviet Union as an integral part.

For the Lithuanians, this meant another test of endurance. Vilnius (or Vilna, as we call it in England) became the centre of the Lithuanian Soviet Socialist Republic, as it was dubbed. The ancient city, in fact, was turned by the Russian conqueror into a centre for the russification of the country, for the spread of militant atheism against its Catholic people and through which aliens from all parts of the Soviet Union were channelled into various areas of Lithuania, with a view to diluting the racial and cultural homogeneity of its people and so breaking their strength of spirit. Even in their ancient capital of Vilnius, the

Lithuanians were turned into a minority population and made to cede remunerative jobs to alien newcomers. Kaunas, the short-lived republican capital of the country, remained almost wholly Lithuanian nevertheless, but it was and still is isolated to a very large extent from the rest of the country by a network of administrative restrictions and rules imposed by the Soviet occupier.

This, in barest outline, is the situation as it is and has been in Lithuania for a period of twenty-five years. Geographically and economically the country had been, not colonised, like Czechoslovakia and Hungary, but fully integrated within the Soviet system as it was claimed. One might have thought that, at the end of a quarter-of-century of this brutal treatment, the Lithuanians would have given in, allowed themselves to be set within the Soviet mould. Not a bit of it. In Kaunas last May they wrote with their blood their refusal to do so. This, really, is what the rising there was all about. History will show it was not in vain.

---

### True on Mondays

"An imbecile habit has arisen in modern controversy of saying that such and such a creed can be held in one age but can't be held in another. Some dogma, we are told, was credible in the twelfth century, but is not credible in the twentieth. You might as well say that a certain philosophy can be believed on Mondays, but cannot be believed on Tuesdays. You might as well say of a view of the cosmos that it was suitable to half-past three, but not suitable to half-past four. What a man can believe depends upon his philosophy, not upon the clock or the century" (*Orthodoxy*, G. K. Chesterton, Bodley Head, p.119).

This month Father Crane takes up with regret and challenges a recent statement made by a fellow Jesuit. "One of the abiding scandals of Christian history" wrote Father Thomas Corbishley some months ago "is the way in which human progress has been advanced by unbelievers, since the believers were so busy preparing for eternity that they had no time to spare for the needs of their fellow men".

## CURRENT COMMENT

# Christianity and Progress

THE EDITOR

ONE criticises anything written by a fellow Jesuit with considerable distaste. There are times, however, when the criticism has to be made in the interests of what is best described as the larger charity that lays burdens on us all. Too often, these days, statements are put into circulation which are without foundation and which serve only to scandalize the Faithful. They are grist to the mill, too, of those who hate the Church, rejoice at her present discomfiture and are only too happy when they are supplied by unthinking priests with mindless statements that can be used against her. I came across one such statement recently. It was by Father Thomas Corbishley, S.J. in some writing of his own which was attached to his excellent translation of Father Eric Pryzwara's, *The Divine Majesty*, republished recently by Collins at 90 pence. The statement of Father Corbishley with which I would take issue runs as follows: "One of the abiding scandals of Christian history is the way in which human progress has been advanced by unbelievers, since the believers were so busy preparing for eternity that they had no time to spare for the needs of their fellow men".

## *Ignorance and Cynicism*

I find the ignorance underlying the first half of this statement appalling and the cynicism running through its second half unpleasant and unworthy. There is, moreover, a secularist note permeating the whole which appears to me to owe something to an unthinking acceptance of part, at least, of the Marxist thesis.

I suppose I was made the more angry because I read this statement a day or so after visiting a leper settlement in Rhodesia where a totally dedicated Catholic layman has been serving without thought for himself the needs of a group of incurable and emaciated lepers who will stay there together until they die. Precisely because a Catholic of this calibre is in charge, you will find at this settlement the exact opposite of what you would find where it is in the hands of those unbelievers whom Father Corbishley appears to rate as largely responsible for human progress. Under them, the leper settlement would be a place without hope or joy. Now, in Catholic hands, both hope and joy abound, for each one in that settlement, however far gone, is regarded as the precious work of God's hands and treated accordingly; not ticketed and docketed as is the way of humanists and unbelievers whose colossal error always has been that of confusing civilization with sanitation and thinking, in consequence, that the way to run a leper settlement is to line up all the lepers, immunize the rest of the world from them, then clean them and scrub them by way of preparation for the ultimate nothingness which, the unbeliever believes, is all that comes to them at death. Interestingly and ironically enough, my Catholic friend in Rhodesia, who has given his life to these lepers, is engaged at the moment in a fight with a group of unbelievers who want to do just that; seeing the way forward for these poor incurable people, not essentially in terms of spiritual comfort, but in those represented by the sterilities of bodily hygiene. However worthy hygiene may be in itself, I think Father Corbishley would admit that of itself



as an end in itself, unrelated to spiritual belief — all it can offer man is despair, a tidier way of making for final oblivion and nothing else.

### *Hope and Human Progress*

But what else, in the last analysis, has the unbeliever offered or can he continue to offer man than a sanitized passage to ultimate extinction? Does Father Corbishley rate this as essential human progress? And, now we are on this point, what represents a greater human achievement than that which takes the form of bringing hope to the hearts of one's fellow men; and what greater hope can there be than that which sees death as no more than a passage to the life which is ultimate salvation? Indeed, had the Church confined her activity on this earth to the preparation of men for eternity, which, with respect to Father Corbishley, is her essential and central task; had she done this and nothing else, she would have carried out the highest achievement — attained the greatest degree of human progress — of which man is capable, for she would have brought him to the realization of the Supreme Reality that governs his life and given him, thereby, the opportunity of seeing himself and his life on earth in the only way it can be seen if it is to be lived aright — *sub specie aeternitatis*. Father Corbishley, amazingly, has missed the simplest of points: it is that the Church makes for the right fulfilment of human needs precisely to the extent that she offers men, what she alone can offer, new life that is divine. It is only to the extent that they are in recognition of their dignity and their actions grace-filled that men can build with any kind of significance — achieve any kind of lasting progress — on this earth, set out on a path of development that meets man's needs as made by God in his image and saved by his Son. All else, in the last analysis, is dross, the reduction of man to a cypher at the mercy of an omniscient State. Father Corbishley had in mind a false dichotomy when he wrote his ill-judged and unthinking sentence. He was opposing the

salvific work of the Church to human progress. The polarization is illicit. The one is the condition of the other. Genuine human progress is only possible to the extent that the Church is faithful to her God-given and essential task of extending through time the work of Christ's redemption.

### *Glance at History*

The merest glance at history is sufficient to corroborate this view. The chattel slavery of Greece and Rome broke under the impact of Christianity, not at once, but over the years as men recognised what it meant to be made in the image of God, the impossibility of claiming to own as instruments those who shared life with God's Son. Again, the Common Law of England, which has been extended throughout the centuries to so many significant areas of the world, was written by Churchmen and rooted in the Christian concept of man as possessed of dignity because made in God's image — rational, responsible and, therefore, free in this sense that he was the master of his own actions and accountable for them. "By the law of England", said the great Lord Mansfield in the eighteenth century in a judgment at Bristol which concerned a runaway slave, "no man may hold property in another: let the Black go free". That judgment represents human progress at its finest; it is the result of Christianity and nothing else. If Father Corbishley will only take time off to look, he will find that the story of civilization is of the Church as a bastion of human dignity and human freedom. By contrast, when it is driven underground and disregarded, human dignity, too, is driven to the winds. Bolshevism's fifty-five years in Russia may, indeed, have some technical (as distinct from economic) achievements to their credit; but these do not represent human progress. Meanwhile, to put it mildly, dignity has been set at an all-time low in that country and, with dignity, civilization. The one thing needed in the Soviet Union today is the restoration of dignity; not roads or rockets, housing units or hospitals; none of these things essentially; simply dignity and with it

freedom; the freedom, which is every man's right, to make his own way forward under God and with respect for the right of every other to do the same. This essentially is human progress; the rest is dross and nothing more. And dross is all the Soviet Union has today and, to a lesser extent, the West; precisely because religion has been driven underground in the one society and finds itself increasingly disregarded in the other. Dignity will come to the Soviet Union and, with it, freedom only when religion is restored to its rightful place there. Only then will the individual in Russia begin to count for something, be considered of value for what he is, as distinct from what he does; only then, in other words, will true progress be possible. At present, all you have in the Soviet Union are the first beginnings of computerized barbarism. And if it be argued, somewhat mindlessly, that the West is the same, I would concede that (with some very significant differences) there is a deal of substantial resemblance between the two and that, in the West as well, the remedy is not to be found in concentration on a humanist, post-Christian paradise; but in the simple reassertion of the Christian message that Christ died on a cross to bring men to God. It is a sign of the blindness that possesses many in the Church today that, at a time when there is clear evidence that the young everywhere are hungering for this message as never before old and middle-aged clerics are running about from platform to platform calling us all to social work and material activity in aid of the temporal kingdom. If only they knew how foolish they looked, how much the young despised them. The greatest contribution they could make to renewal would be to stop their running about, get down on their knees in front of Our Lady's statue, pull out their beads and pray.

### *Christianity and Human Progress*

I have argued above that, by remaining faithful to her essential work of extending Christ's message to all men, the Church alone has made true human progress possible,

laying the only true foundation on which it could be built. She is the mother of civilisation because in her teaching, which is of God, the lasting constituents of civilization alone can be found; bringing the Gospel to all she has brought to all the meaning of man as made in God's image and saved by his Son, possessed, therefore, of dignity and meant to make his way forward through life in freedom under God. *Human* progress exists where these concepts are enshrined in men's minds and in their lives; where they are absent you have no more than material advance, the knife-edge of mechanised barbarism and nothing more. Father Corbishley's apparent dichotomy between human progress and the Church's supernatural mission is, I am afraid, quite false. The one is the condition of the other. There can be no truly human progress without Christianity: this is my point. To suggest that there can be is to suggest that progress is genuine (i.e. human) when unrelated to human dignity and, therefore, to Christianity. This I deny. The Church stands at the heart of civilization, which is unthinkable without it. If, in the West, we are slipping back into barbarism, as I believe we are, it is precisely because Christianity is slipping out of our lives. What we need now is not that believers should give themselves over to meet men's material needs, but that they should busy themselves more than ever with preparing themselves and their fellow men for eternity; only that way can true human progress — as distinct from mere material advance — be achieved. What is required, in other words, is the exact reverse of the course, which Father Corbishley advocates by implication in the statement quoted at the outset of this article.

### *The Material Shape of Human Progress*

There is another side to this question. As the Gospel has been preached and the Church has extended her missionary activity in all its forms, she herself — to say nothing of others in touch with her message — has engaged in what you might call the material-social-spiritual-cultural effort

called for as an embodiment of her message. Let me try to make myself clear. I have argued above that human progress — as distinct from material advance — is impossible apart from a recognition of human dignity and that, since the supernatural mission of the Church calls for that recognition, the Church must be and can claim legitimately to be the foundation of all true (i.e. human) progress. What I am arguing now is that the Church's message of salvation, as it has been preached through the centuries, has called for a mighty material, social and cultural effort in support of it and expressed in concrete, visible form. For man is not a desiccated calculating machine, but a creature of body and soul. Where the Church's message goes, therefore, there follows activity in support of it that takes material shape by way of answer to spiritual, aesthetic, social and material needs. I take it Father Corbishley is not so far gone in what appears to be his new-found materialism as to write off Chartres, Ely Cathedral or St. Peter's as contrary to human progress because not serving material needs. If he has got to this point — as a good many contemporary clerics have — he must be prayed for and not argued with. I feel sure, however, that this is not his present situation. Chartres represents human progress; so, too, do the superb contents of the Prado in Madrid; and both are there not in spite of the Church's concentration on preparing men for eternity, but *because* of it. To suggest a dichotomy between the two is, once again, to fly in the face of history, whether the subject-matter of discussion be the glories of St. Gudule in Brussels or a bush school built of wattle and mud, as I have seen them so often in Africa. In each case and however great the contrast, the material building takes concrete existence in obedience to the Christian message transmitted by the Catholic Church; so, too, in the case of art, literature and all the rest. The Church is for men, made up for body and soul; where her message goes, so, too, does its multi-form visible expression. And this, again, is what one means by true human progress in the service of civilization.



Judged by this criterion, the human progress wrought by the Church throughout the ages can only be described as fantastic. To query it, to attribute the main activity in this regard to unbelievers reveals an ignorance of history so profound, I am afraid, that it can only be described as abysmal.

### *Rhodesian Example*

I am writing these lines in Rhodesia at a leadership-training centre called Silveira House, which has been built up over eight years now at a not inconsiderable price to serve the needs of the African people of that country. During my short stay here, there have been short courses for trade-unionists and farmers, businessmen and others holding posts of importance in various organizations. Courses of this sort occur every week-end. In between, during the week, there are further courses in such things as dress-making, domestic science and secretarship. The activity is ceaseless and telling. It is all in aid of the Church's message of salvation, improving man's temporal position not as an end in itself, but in aid of his dignity as a human being made in God's image and saved by his Son; progress that is truly human because made not for its own sake, but in order that the more easily men may be helped to God. Across the way, as I write these lines on this lovely day, I can see the primary school in Chishawasha Valley and, away up to the left on a rise of hills, St. Ignatius, the secondary school for African boys, which takes them as far as university entrance. Facing it across the valley is the Seminary of Saints John Fisher and Thomas More, bursting, thank God, at the seams with students, who are being trained as we, thank God, were trained to bring to men the message of salvation. Down the way again, past the squatters' huts, lies Chishawasha Mission — Church, gardens, schools — the place where the first English Jesuits established the basis of their essentially spiritual effort, which has brought major *human* progress to Rhodesia. Across the valley from the seminary, half-way

up the hill where St. Ignatius lies, there stands a wooden cross, painted white and, somehow, very moving to regard in clear moonlight. It marks the spot where the first Jesuits to come to Rhodesia pitched their camp years ago. They were fine men and they had endured great hardship. No thought of humanistic progress was in their minds. Their task, as they saw it, was essentially spiritual. How right they were! Because they saw their work and their vocation as that quite simply and magnificently of saving souls, a whole civilization has grown up in their train. Those men, spiritual forbears of mine, brought true human progress to Rhodesia because their first thought, as they came to that country, was only for the extension to all of the word of God. For 2,000 years the Church has been doing everywhere what the early Jesuits set out to do in Rhodesia: the intention has always been the same and the same results in terms of true human progress have always followed. How, then, can Father Corbishley write of human progress as advanced by unbelievers because believers according to him, "were so busy preparing for eternity that they had no time for the needs of their fellow men"? Doing so, he not only turns history upside down, but slaps his spiritual forbears in the face.

### *The Record of the Church*

Even if we accept Father Corbishley's terms of reference — those which appear to identify human progress with the satisfaction of visible and material needs — the whole record of the Church gives the lie to his view. Since her foundation, the Church has provided the key to true human progress whether you consider it in material, aesthetic, social or cultural terms. And she has done so not because she abandoned her essential task of preparing men for eternity, but precisely because she concentrated on it above all else. "Seek ye first", my dear Father Corbishley, "The kingdom of God and his justice and all these things will be added unto you". This is what we have been told by the One we are both trying to serve. We have to serve Him

on his terms, not ours. The man-centred theologians of the present with their ugly view of the contemporary priest as a desupernaturalized amalgam of revolutionary and social worker are not set to serve God on His terms, but ours. This is useless; no more than a vain attempt to claw away man's dependence on God and substitute for it a bogus autonomy, which is no part of his true nature. We have to be as little children in pursuit of His will and His word; not Marx, with his nonsense about alienation, not, God help us, *Slant*, now happily defunct. No, His word and the Kingdom of God, not that of men. This is what we have to be after; only this essentially. If we are faithful to it, the rest will come.

---

## Carthage and Calvary

REV. H. E. G. ROPE, M.A.

THE *Catholic Herald* of April 14, 1972, reports a meeting sponsored by the Society for the Protection of Unborn Children, at Kirby, Lancashire, at which Dr. Margaret White, J.P. declared:

"Last year 1,791 girls under 16 had legal abortions and nearly half of these (808) were carried out in the last three months of the year.

"The total for 1971 in fact, showed a rise of 66 per cent over the previous year, and if the current trend continues, we can expect the figures for this year to be double. I should think it may well be over 3,200."

Very notable is her comment connecting the gospel of Herod with the worship of Mammon —

"I blame big-money marketing techniques and a so-called 'enlightened minority' who ram their views down the throats of teenagers. The London Rubber Company International is mounting a big campaign

to sell contraceptives to teenagers by advertising in such teenage magazines as *Honey*, *Student* and *Petticoat*."

Commercial exploitation of sex is of course, nothing new, but never surely in Christian times obtained anything like its present extent and effrontery. Never before has it so impudently ignored the constant teaching of the Church of God, so flouted His Divine Commandments.

"‘Ah!’, our trendy sexologists say, ‘They will have sex anyway. We are only making sure they don’t get pregnant’. Rubbish. The illegitimate pregnancy rate has gone steadily up with the increase in availability of contraceptives because the climate of opinion among teenagers has been altered by outside pressures and big-money marketing techniques."

The exploiters pretend that bad after-effects are unlikely and rarely happen, whereas:

"according to the figures now being released from Iron Curtain countries, permanent damage occurs in 20 to 30 per cent of cases and is particularly high among girls who have their first babies aborted."

Here is an example of what permissiveness means in practice. In a letter to the *Universe* of March 3, 1972, we read:

"In a recent broadcast of ‘New Horizons’, subtitled ‘Tomorrow’s Child?’, school children were subjected to an entire programme advocating abortion, sterilisation and artificial insemination by donor.

"There were three ‘experts’ who shared the opinion that all these practices were sensible, humane and responsible.

"Not once throughout the whole programme was there an alternative point of view given. If I had not seen the programme I would not have believed that school broadcasting was such a propaganda machine for the humanist pressure groups.

"May I appeal to your readers, and especially parents, to check carefully what television programmes the children watch at school."

No Christian can sanely dispute the writer's conclusion that:

"we cannot afford to ignore this subtle brainwashing of our future generation".

Such is the brave new world of the self-styled humanists! Old Carthage threw the newborn babes into the sacrificial fire of Beal, but our forward-looking sages go much further and seek to destroy both the bodies and the souls of children who have reached the age of reason.

Ritual prostitution was a speciality of ancient Babylon, but now the heirs of all the ages, including, horrible to relate, some Catholic priests, act as priests of Astarte. If the reader sees this an exaggeration, let him mark what sort of doctrine Fr. Fabian, O.S.B., a Chaplain at York University and a supporter of Christian liberation apparently dispenses: "if you follow Jesus Christ faithfully, you just can't have a code of morality of any sort". Thus exits the sixth commandment and the code called the Decalogue.

Fr. Fabian views with disfavour "St. Augustine's view of sex and his ideas of Original Sin. And when you add to this the tradition stemming from the Middle Ages, of the celibacy of the clergy and their sexual attitudes that accompanied it, you have formidable forces working against the free play of conscience in sexual relations" (1). Away, then, with those nasty code moralities which prevent us from following our impulses without "feelings of guilt, especially in the sexual field". Such is the new way to "follow Jesus Christ faithfully"!

Such is the Great Renewal, the New Pentecost, renewal indeed of the state described by St. Paul, renewal of the tyranny of Satan before the coming of Christ.

---

(1) *Yorkshire Post*, June 1972



Of the three elections pending in November, the election in the United States is by far the most important. Issues there have given way to images created by the mass media; and instead of a moral debate we are in for Roman scandals.

## U.S. Election

E. L. WAY

IN an interview with *Newsweek's* Tony Clifton, the fourteenth Dalai Lama, Tenzin Gyatso, said "We suffered because we were very conservative and tried to resist all change." Resisting change when there is a 'rising tide of expectations' all over the world is surely a way of joining the Dalai Lama in his travels as an exile. So pack your suitcases and buy your air-tickets and set off for Shangri-la, or wherever the pastures look green for the minute, all you men in power who will not get out of the way and let things move forward. Move forward, for example, from the state of things as described in a recent Shelter Report: *Reprieve for Slums*, which has on its first page this sentence: "At the moment more than a million people live in communities dominated by their slums and blighted by other social problems."

Well in three countries in November there will be elections: in Australia, New Zealand and the United States. And by the time you see this article the vote should have been taken in Canada. (Prime Minister Trudeau dissolved Parliament on 1 September, and selected 30 October as voting day.) Will these elections be fought on real issues? Or will the image men produce their usual Punch and Judy shows? Just suppose Nixon in 1968 had run on a platform of admitting China to the U.N., co-operating with Russia, wage and price controls and devaluation of the dollar — do you think he would have had a ghost of a chance of getting in? Or if our own ineffable Heath had

put up for office on a ticket for letting prices rise, pouring in money into Rolls Royce, giving way to the pay claims of miners and railwaymen, and supporting with money the Clydeside workers, do you think he would have got to Downing Street? When confronted with such records the temptation is to say to yourself: "They're all crooks. It makes no difference who gets in. Why should I worry?" But that is the short cut to Hitler or the Greek Colonels. Take crime, for example. In the U.S. (and here) is not this issue appropriated by the conservatives whose ideas amount to not much more than removing all protection for the rights of those accused of crime and standing trial? Here we make no bones about it: we want to flog 'em and hang 'em. Most Tory conferences have gaggles of ferocious women who would bring back the cat. Or take another example, welfare — do Americans really want to put in the place of welfare the rigours of forced labour camps? or starvation? or, God help us, hatred? These are totalitarian solutions.

### *Ideals and Realities*

Though the 4 democracies mentioned previously may share ideals their ways of governing are very different. President Nixon with his team: Laird (Defence) Rogers, Kissinger, and Treasury Secretary, Shultz, and others do not appear on the front bench to answer questions from the opposition (Kennedy, McGovern, Wilbur D. Mills etc.) on unemployment, the Watergate spying scandal, or how it came about that the big grain corporations made enormous profits out of wheat sales to the Soviets while the farmers who grew the wheat sold their crop cheap. (The allegation is that the grain exporters were tipped off in advance about the U.S.-Soviet grain deal (announced on July 8) and later obtained advanced knowledge of what the subsidy would be. Questions are also being asked as to the role of Mr. Clarence Palmby, who resigned as Assistant Agricultural Secretary responsible for foreign trade, to become a vice-president of Continental Grain —

which company made a packet by selling 5 million tons of wheat to the Russians.) In the Parliaments of Ottawa, Wellington and Canberra the Prime Ministers and their respective teams would be grilled in daily sessions on such questions. In contrast President Nixon seldom appears in Congress, and has a poor record in the number of times he has held press Conferences — 27 since 1968. (Nixon is more isolated than any President since Hoover. When Cordell Hull was Secretary of State he held a press conference every weekday, and Franklin Roosevelt had two a week. Nixon remains a private person and it is difficult for members of his cabinet to see him. He likes to spring surprises.)

Another major difference between the Commonwealth democracies and the United States is the role of the parties. The fact that a Republican President has a democratic congress is a puzzle to many. The truth is that political parties in the U.S. mean much less than they do in Britain or the Commonwealth. That is how it is that a lifelong Republican like Governor Lindsay can become a democrat and run in the early primaries for the nomination of the Democratic party. Of course he lost. (You can't be a convert one day and a bishop the next.) And think of the oddity of millions of whites in the South calling themselves Democrats. They are democrats in name only — and then only because the Republican Party was the party of Lincoln. (It would be almost as bad as a lapsed Catholic calling himself an Orangeman in Ulster.)

### *Registration*

Another anomaly is the fact that millions of Americans have not got the vote. Ten years ago in the South — the 11 States of the old Confederacy — fewer than 30 per cent of the 5 million blacks of voting age were registered to vote. There was not a single black elected official. It was the bloodshed at Selma that helped to bring about the 1965 Voting Rights Act which put an end to the literacy tests and other pretexts for preventing the exercise of

political rights. Since that period a million blacks have been registered and there are now 838 black elected officials.

In Atlanta 25 voting registrars and workers were trying to get as many of the football fans to register as possible in September. The fans had turned up to see Morgan State battle against Tennessee State, but the political workers had other objects in mind. Over 1,000 such workers are trying to register as many voters as possible before October 9, the last day of registering, throughout Georgia; and thousands more are working throughout the South and across the nation. The latest Harris Poll indicates that the President is leading McGovern in the South by 70 per cent to 19 per cent. In 10 or 12 of the largest states registering the vote is an integral part of the McGovern strategy. Some 14 million youths have reached the age of 21 in the past four years; and another 11 million young people aged 18-21 have been given the vote by the 26th amendment. It is certain that millions of blacks, the poor and ethnics could, if registered, cut down the Nixon lead. McGovern supporters complain that many voter registrars are not always helpful in signing up new voters: they won't open up their offices on weekends and at night. This is especially a problem in the rural areas of Georgia, Mississippi and Alabama.

### *Some Issues*

After pressing for nearly three years for new powers, including a modified form of compulsory arbitration, to settle major transport strikes, the White House did a public turnabout on this issue. It withdrew its support from its own bill in Congress. Then Frank Fitzsimons, the Teamsters union president, and his executive board, turned up at San Clemente to endorse the President for reelection. However much administration officials may protest that Mr. Nixon's desire for labour support had nothing to do with his backing down on the "crippling strikes" legislation — the rest of us are not that gullible. And this seems to be a fair sample of the kind of campaign we are going

to get in this election. There will be little moral debate but plenty of nastiness about campaign funds, tax proposals and welfare schemes. The bugging (the Watergate affair) of the democratic headquarters was certainly a nasty business; and the Administration has been remarkably apathetic in bringing the matter to a rapid public conclusion. One of the Watergate Five, Bernard Barker told a *New York Times* interviewer "It's the way it is. Everybody that does it knows about it." If the public cynically agree that, all politicians beings crooks anyway, one can expect burglary and bugging to be parts of the political game American democracy has reached a low ebb.

It certainly looks as if the western world is in for another 4 years' rule by Nixon. Maybe by 1976 we may be ready for the ablest of the Kennedy politicians to make a fresh start. How much smelly money, how much privilege will have flowed into the old familiar corrupt pockets by that year?

---

### Buying Nothing

"Senator Philip Hart has estimated that of the \$780 billion spent by consumers in 1969, about \$200 billion purchased *nothing* of value. By nothing of value he meant just that: over \$45 billion was drained away by monopolistic pricing, for example, and over \$6 billion by oil import quotas which drive up the price of fuel oil and gasoline. His estimate, and it is only a preliminary one, shows how crucial is the need to evaluate how corporate and government wealth is being used — or misused — for individual and social purposes" ('A Citizen's Guide to the American Economy', Ralph Nader, *The New York Review of Books*, 2 September 1971).



Father Crehan continues with his examination of Pentecostalism. The concluding lines of his article illustrate its message, which is supported by a wealth of scholarship: “. . . normally, as for Elias, the Lord is not in the wind or in the earthquake, nor yet in the fire, but is heard as a still small voice”.

## Charismatics and Pentecostals: II

JOSEPH CREHAN, S.J.

IT has recently been made a matter of complaint against the Church that she makes great play with the idea of priestly vocation, but has nothing to say about the vocation to be a layman. This complaint is based on a fallacy for, with infant baptism the rule, a man is not called in adolescence to be a layman, nor can the Church admit the idea (put about by Erasmus and condemned at Trent) that boys and girls at puberty should be called on to ratify the baptism given them by their parents. Hippies may prefer to think they never had parents, but the Church is built upon the family (in fact, upon *a single* family), and however much one may reason or repine about the fact, one cannot get away from it. Infant baptism came in with the apostles and will go out with the Parousia. It cannot be claimed therefore that each member of the Church has to have his or her visions and dreams. Charismatic gifts are gifts in so far as they are not given to all.

### *Ambrosiaster*

All the baptised are entitled to “pray in spirit”, as already noted above, and it was the firm conviction of Ambrosiaster that the Faithful did so. In his comment on I Cor. 14:14 he says: “Men who speak Latin are wont to chant in Greek, delighting in the sound of the words but not knowing what they are saying. Thus the Spirit,

who is given in baptism, knows what the soul is praying when it speaks or prays in a language unknown to it; yet the mind remains without fruit". Again, on 1 Cor. 14:19 he says: "The people meant (who are condemned by Paul in the text) were Jews, who employed Syriac sometimes but mostly Hebrew in their homilies or Mass-prayers to gain esteem; they boasted that they were called Hebrews out of regard for Abraham . . . Others imitated them and preferred to speak in church to the people in an unknown tongue rather than in their own, just as Latin speakers recite the creed in Greek". The liturgical picture here sketched may be unfamiliar to the historian of the liturgy, but it is undoubtedly authentic. Recital of the creed in Greek may be found surviving as late as the Athelstan Psalter. At the same time, all Christian administrators have felt the irksomeness of ill-considered speeches in church. John Wesley could write of one of his assistants: "Only cure Brother Broadbent of screaming, and you will do him a real kindness. It is strange that so many good men are guilty of self-murder" (*Letters*, VI308).

### *Jerome of Jerusalem*

Among the curiosities of patristic literature is a small treatise on the effect of baptism which was written by an eighth-century Greek called Jerome of Jerusalem (P.G. 40:860). He is answering the question how a man would know he had been baptised if he was in fact abandoned by his parents after baptism and brought up by pagans. He claims that the baptised have a fire within their hearts and know the meaning of it, as a pregnant woman knows of her condition. He appeals to 2 Cor. 13:5 ("Do you not realize that Jesus Christ is in you?") and says that spiritual joy, which is distinct from the joy one has in good wine, is felt by the baptised on the feasts of the Church or, at the moment of Holy Communion and sometimes leads to tears. The Spirit is hidden in us at the day of our baptism and we should grope after Him, learning of His presence not through words that we hear but from,

"facts that are subsistent in the soul". This Jerome was answering a Jew and did not produce any authority for his appeal to the facts of sensible devotion as a warrant for the certainty of baptism, an appeal that would leave the average parish priest quite cold when he was asking for a certificate of baptism from a stranger who wanted to be married in his church. Indeed, if one pays heed to the advice of St. Ignatius in the *Spiritual Exercises*, sensible devotion is an unsure guide. In his second set of rules for the discernment of spirits (especially rules 2, 3 and 8) he makes it clear that sensible joy and even tears can be produced by an evil inspiration as well as by a good, and one has always to look to the preceding cause. The dialogue of Jerome with his Jew betrays no inkling of all this.

One must dwell a short time on this work of Jerome of Jerusalem, as it has been used recently by a Catholic writer as if it gave a valuable follow-up to the practice of New Testament times and was the work of a monk who lived "any time from the fourth century (onwards)". In the present state of our knowledge of him, one can with good reason place his writing about the year 740, and, if the place (Jerusalem) with which he is associated is any guide, he would then be working in a church that was under Moslem domination. Hardly the place to go for an accurate idea of Catholic theology coming from the main stream of tradition. Mgr. Batiffol put together what can be ascertained about the man; he seems to have composed a dialogue with a Jew, fragments of which survive, and in one of which he mentions that the Jews have been without a Temple for 670 years. He is, then, not a valid source for the early Church.

### *New Testament Passages*

Other passages of the New Testament have been pleaded in aid by those who favour the Pentecostals, apart from the account of the day of Pentecost in Acts. The promise made by Our Lord in John (16:13) that the Spirit will

guide them (i.e. the Apostles) into the whole truth is not much help for the simple Christian. As Newman said: "When the Pope sits in St. Peter's Chair, or when a Council of Fathers and doctors is gathered round him, the deposit (of faith) is capable of being presented to their minds with that fullness and exactness, under operation of supernatural grace (so far forth and in such portion of it as the occasion requires) with which it habitually, not occasionally, resided in the minds of the Apostles". (From his Paper on Development, published in J.T.S., October 1958).

### *St. John's First Epistle*

Appeal is also made to two passages of John's First Epistle (4:13 and 2:27). The Catholic Pentecostals translate thus: "He lets us share His Spirit," and: "You have not lost the anointing He gave you and you do not need anyone to teach you; the anointing He gives you teaches you everything". Now the gift is spoken of by John in the perfect tense ("He *has given* us of His own Spirit" RSV) referring to an event in the past and not to continuous action in the present. John also, in speaking of the anointing, does not locate it in the present; the words are not, "the anointing He gives you" but simply "His anointing", which has just been spoken of as having been given in the past. John is recalling the words (John 6:45) about the citation of Isaiah 54:13 in the discourse at Capharnaum: "They shall all be taught by God". The prophecy, and its fulfilment after the coming of Christ, concerns the phenomenon of the personal conscience, a phenomenon which was largely absent from the Old Testament world. This needs a word of explanation.

Before the coming of Christ, Israel had been subject to an external law imposed on the people from without. The law might be amplified by all manner of sub-clauses and distinctions until the whole Talmud was constituted, but it did not evoke an inner faculty in men whereby they could work out decisions for themselves to meet new situa-

tions. The very word for conscience is a stranger to the Old Testament; it was taken over in the New Testament from Greek popular philosophy and given a wider meaning. To the Greeks it had been a sense of remorse for evil done or of warning against evil to be done, but for St. Peter and St. Paul it becomes a word that connotes a positive approach towards God as well as a desire to avoid evil. In 1 Cor. 4:4-5 St. Paul argues somewhat as follows: "You ask me to examine my conscience. Well, it is clear. But that is not the point. To be baptised into Christ is far more important than what you call your conscience". To be taught by God simply means to have a conscience that works and is not dormant; it does not mean that one has a constant flow of spiritual language passing through one's mind and going out in ecstatic utterance to a gaping assembly. John assures the recipients of his letter that their conscience are equal to any situation and should be followed, but this does not detract from the initial fact (1 Jn. 1:7-10) that the blood of Christ took away their sin in baptism.

### *Catholic Pentecostals*

The Catholic Pentecostals are student-groups that sprang up in 1967 in U.S.A., first at Duquesne University and then at Notre Dame, Michigan State, and other universities. From here students have gone about to other lands, holding small meetings where they speak about the promise of the Spirit (according to Jn. 16:13) or about the day of Pentecost. The gathering may then be led in song by a guitar-player, and after some minutes of the song or hymn one of the group (a native and not one of the visitors) will break out in a loud voice saying what is not intelligible to the gathering. The visitors then call for silent prayer and after this one of them gives an interpretation of what the loud voice had said. The visitors then offer to lay hands with prayer on anyone who desires the baptism of the Spirit. Some of the group will then kneel down and the visitors pass round them, praying and laying on hands. Conversation between the kneeler and the visitor may



take place and there may be some form of confession by the recipient, whereupon the two may dance together for joy, or speak in a tongue or sing. It is reported that drug addicts, neurotics and hippies come to such gatherings in search of conversion.

The results of receiving the baptism of the Spirit are various. A claim is made that a new sense of the presence of God is given; there is a desire to read the Scriptures (where there was none before?); older devotional practices such as the Rosary are taken up which have been quite unfamiliar to the younger generation of Catholics. Charismatic utterance, either in the form of consolatory discourse or foretelling the future, occurs at times, and there are some who are moved to interpret the discourse. At a charismatic conference of 1971 the warning prophecy was delivered; "Beware of the occult". Anyone acquainted with student activity at the present time could have formulated this warning without waiting for a movement from the Holy Ghost.

### *U.S. Catholic Bishops and Pentecostals*

The attitude of Catholic bishops in U.S.A. towards this sudden surge of Pentecostalism within their flocks has been summarised by Fr. Kilian McDonnell (in an essay of 1969): "They are mystified, cautious and basically unhappy (mostly because they lack information), but they have made no overt measures to stem the movement". In October 1971 this American priest, along with Fr. J. Hamer, O.P. and P. Duprey of the Ecumenical Secretariate in Rome, had a meeting there with a group of non-Catholic Pentecostals (Michael Harper, Rodman Williams and others) to discuss common ground. Another meeting is to follow in June 1972. Attempts have been made by Catholic Pentecostals from America to start prayer-groups in England and still others seem to have been formed by students from Africa living in England. Generalisation about random movements of this kind is extremely difficult, and no less difficult is the task of discerning spirits

that is imposed on anyone who thinks of taking an interest in them.

Pentecostals themselves often realise the need for positing conditions ("a clean heart", or "an empty heart" or "sound doctrine"), which they consider must precede the charismatic baptism of the Spirit. But here the difficulty appears; whose sound doctrine is it to be or who is to judge of cleanness of heart? In African Pentecostalism prophets are at hand to prophesy the sins of the catechumen. If he admits the sins, he can be admitted to Spirit-baptism, but, if he refuses to admit, he is either exorcised or deferred to another occasion. It was wise of Vatican Council II to declare that charisms must remain under the judgment of the hierarchical Church. Mr. Harper, who is an Anglican of the evangelical tradition, says that to attack the Pentecostals is to attack the Wesleys, Moody and Sankey and the leaders of the Keswick movement; it is revivalism that is at stake. Catholics will recall that wise work of Mgr. Ronald Knox on *Enthusiasm*, which said much of what is needed here.

### *The Church and Internal Witness*

John Wesley claimed that he knew personally at least 1,300 people who had experienced internal testimony of the Holy Spirit (*Letters*, II, 46-49). "This love is given in a moment when His Spirit first witnessed with their spirits that they were children of God". He called it a "momentaneous illapse"; it was an inspiration which filled the subject "with righteousness, peace, joy and love to God and all mankind" (ibid. 64). He distinguished it from a rational conviction of the truth of the Bible and also from a conviction of future salvation; it gave simply the assurance of present pardon. Now while Wesley was assailed by Anglican bishops for near-Popery (the Bishops of Exeter wrote a tract in which the Enthusiasm of Methodists was compared to that of Popery), the Catholic Church has always been wary of attributing too much to this internal witness of the Spirit. As Chrysostom said in his homily

(14 on Romans) that dealt with Wesley's favourite text (Rom. 8:16): "Others call God Father out of their own thinking; we do so in our liturgy because we have been baptised", and he cited the instance of the Jews (in Malachy 2:10) before the gift of Pentecost. The Church *makes bold* to say Our Father in her liturgy, and not without reason. We know the Spirit from His effects rather than as actually operating within us, and the Council of Trent expressly forbade that the conviction of one's pardoned sins should be regarded as the cause or necessary pre-condition of justification (canons 13 and 14 on justification). St. Paul might be justified "at a crash", as the poet said, but with Augustine God showed "a lingering, slow, sweet skill". Hints might be given that could be discerned by the spiritually alert, but the external fact of baptism was what counted.

St. Ignatius Loyola said that it is God alone who can give consolation to the individual soul without preceding cause, but there are many states of euphoria which have only too plain an external cause and some which are diabolical temptations. A man once wrote his autobiography showing that he had gone through life making decisions according to what he called "the liqueur feeling" (i.e. when he felt, on contemplating a line of future conduct, as if he had had a strong liqueur); the title of the work was *Misfit*. A man with a transvestite disposition might have an overwhelming conviction that he was doing right for himself when first he put on a woman's garments, though the occasion might be theatrical. To claim that one has received the "momentaneous illapse" of the Spirit, and to set this over against water-baptism as equally valid or even more so would be to infringe the doctrine of the Church. It would also be a slight upon the sacrament of confirmation. The event that is described in Acts 4:31, where the Spirit comes upon the Jerusalem Christians while they are at prayer, is hardly noticed by the Pentecostals, and perhaps with reason. Here the Christians do not break out into many tongues but they are strengthened to go out

and speak of their faith to all who are willing to listen, in spite of an official prohibition. This is much more like the sacrament of confirmation and matches well with what Vatican II has said about the share which the laity have in the prophetic office of Christ.

### *Dangers of Delusion*

The dangers of delusion being engendered by what appears to be genuine xenolalia may be illustrated from an episode recorded by A. J. Bertrand in a French account of animal magnetism written as long ago as 1826. He tells that a neurotic subject in trance (*une somnambule*) understood him when he spoke to her in Latin, Greek or English. One day he read her a few lines in English. She asked him whether he really wanted her to understand that gibberish. "But", he said, "I've just been talking to you in that language, and you answered me". "Then", she replied, "It was your thought I understood, not your language". Since then psychologists have with some success tried to ascertain whether imageless thought can occur (especially Professor Michotte of Louvain). The phenomena of telepathy are still the subject of debate, but it would be very unsafe to presume that Bertrand's experiment could not be repeated with suitable subjects. Bertrand's subject not only understood a strange tongue when she heard it, but also answered in a strange tongue, and this without any appeal to spirit-baptism.

The visit of a learned Scripture scholar to the late Theresa Neumann of Konnersreuth might be explained on the same lines. He was present while she underwent in trance some of the sufferings of the Passion of Christ. He claimed that she spoke a few words in Aramaic, but his method of proving this left much to be desired. When she had had a vision of the Nativity, the professor repeated to her the words of the angels' chant: (Glory to God in the highest) in several Oriental languages. She rejected them all, save the last, which was Aramaic. In another vision (of the Agony in the Garden) she heard the word

*Machate* twice repeated, then *Jeshua Nazarea*, and other words that were lost. The professor was not present on this occasion, but when her friend the parish priest repeated to her what he thought was the sound of the other words, she said: "That is not correct". She also told Dr. Gerlich, who was present on that occasion and who interrogated her when the vision was over, that the apostle had shouted at Judas the words *kanappa, magera*. When the professor was told of these words later, he claimed that one was *gannada*, and meant in Aramaic, "thief". The other was Greek (*machaira*) and meant a dagger, while *machate* was recomposed to form *ma hada* and to be the Aramaic for "What is it?" As Miss Hilda Graef suggested, the words might just as well be Bavarian dialect ("Go way, you thin man").

The Journal of the Society for Psychical Research (Dec. 1900:333-336) carried the story of a Sicilian girl, Ninfa Filiberto, who in the year 1850 at the age of 17 fell into convulsions and trance-states. In one of these (Sept. 15) she spoke in English to two visitors, Mr. Olway and Mr. Wright, though she knew nothing of the language. She looked blank and did not reply when they spoke to her in Italian. She complained that the servant was slow in bringing her tea, though in those days Sicilians did not drink tea. She told them she had been born in London but was staying in Palermo and answered their questions with understanding. She was exorcised by the local priest without effect (on Oct. 1), and at the end of the year the phenomena all ceased, never to return. She was living happily in 1899 and was by then a grandmother. Various theories were put up to account for the happening. Cryptamnesia (or the production from the memory of what had lain there forgotten), telepathic clairvoyance (or the picking up of ideas, and even words, that were in the mind of someone else at the time), or telesthesia (the perception of what was happening at a distance) are all possible explanations. Professor Richet reported of one Laura Finch who in trance wrote twenty lines of Greek without



knowing the language. One may accept the verdict of one of the psychic researchers that it is very much easier to discover that a man does not know a language when he is pretending that he does than to discover that he does know it when he is pretending that he does not. Those who are avid to accept cases of "singing in the Spirit" must ask themselves whether they have eliminated all natural explanations before jumping to supernatural conclusions.

### *Beware of Deception*

Where the background is religious, one has still to beware of all manner of deception. In Ghana, the setting-up of a new Christian church came about through a former Methodist catechist who called himself the Prophet Appiah (1893-1948). In 1920 one of his companions, the Prophetess Hannah, foretold that Appiah was to receive a special baptism. Five people were chosen to witness it and began to pray at 9 p.m. At midnight Hannah shouted that seven angels were coming down from heaven, and at that moment a fragrant and sweet-tasting liquid poured on to the head of Appiah and drenched his clothes. Then Hannah proclaimed that God had chosen him for His own work; whereupon Appiah began to speak in tongues. It does not appear that the group was standing in a well-lit place at the time; the account says that the liquid came from the heavens, but were there any trees near-by? In 1923 Appiah was dismissed by the Methodists, "because Methodists are not like that".

### *The English Catholic Tradition*

In conclusion it must be said that the English Catholic tradition has been for centuries one of restraint in the outward manifestation of devotion. The reaction to Margery Kempe and her uncontrolled "roarings" in medieval England is but a sign of this. Solemnity of ceremonial exactly carried out was always admired, but not unbridled enthusiasm. Not for nothing were the Catholic bishops of Salisbury given the title of the Pope's Master of the Cere-

monies and had their places in the Pope's chapel. Young American Catholics may find satisfaction in a Good Friday service that consists of the jangling of bells and gongs repeated shouts of "Long live God", but that is not the English way. Group prayer may result in emotional outbursts from individuals in a state of tension; sinners may be moved to repent; obligations hitherto scouted may come to be appreciated at their true gravity, but before one may claim that the Holy Spirit is there at work a great counterweight must first be removed which is the fact that normally, as for Elias, the Lord is not in the wind nor in the earthquake, nor yet in the fire, but is heard as a still small voice.

---

### Renewal Reminder

December is a very busy month for renewing subscriptions for *Christian Order*. It will help greatly if those whose subscriptions fall due in November renew promptly.

# The Economics of Immigration

J. M. JACKSON

**D**ISCUSSION of immigration is all too often based on emotion rather than careful examination of the economic and social issues involved. On the one hand, the opponents of immigration are likely to be influenced by prejudice and to greatly exaggerate the difficulties caused by the influx of a large number of immigrants, especially immigrants with a very different cultural background from the majority of the citizens of this country: on the other hand there are others who seem to think there is no limit to the numbers of immigrants we can absorb and who greatly underestimate the problems that are created.

The issues raised by the influx of coloured immigrants are all the more important now that there is bound to be a considerable number of Ugandan Asians coming to this country as a result of the racist policies of General Amin. It is hardly reasonable at this stage to argue that we should not accept these immigrants. Perhaps a mistake was made in allowing these people to retain British passports when Uganda became independent. For most of them, Uganda was their home and they should have become Ugandan citizens. The present problem could not then have arisen. But that mistake was made, and it has given Amin the opportunity to pursue his racist policy. We may, of course, try to encourage some of the displaced Asians to return to India or Pakistan, or to go to countries like Canada that have expressed a willingness to receive some of them. But we can scarcely refuse to receive those who choose to come here. However, this does not mean that we are bound to continue providing

our present scale of aid to Uganda, that we should not try to ensure that the influx of Asians has a minimum disruptive effect on our economic and social life, and that we should necessarily continue to permit immigrants from other Commonwealth countries to come here at the same rate as hitherto.

### *Asset or Liability?*

At the present time there are those who see the influx of Asians solely in terms of liabilities. They will create demands on the social services, they will want houses when there are already plenty of native-born British citizens waiting for houses, and they will be added to the existing total of unemployed. Others argue that the Asians will be bringing to this country a range of skills that are needed and that they will not be a drain on our social services. Far from adding to the list of unemployed, the business men among them may well start up enterprises which will create jobs for the unemployed we have with us already. The truth of the matter almost certainly lies between these extremes of optimism and pessimism. In some circumstances an inflow of immigrants with the right kind of qualifications could be beneficial to our economy. What we need to ask is whether an inflow of immigrants at this particular time is likely to be beneficial, and whether in fact the Asians possess the kind of skills that we would find beneficial, either now or perhaps when our economy has revived.

In practice, it is very difficult to make satisfactory estimates of the impact of immigration on the economy. Suppose, for example, that something like 35,000 Ugandan Asians come here over a relatively short period. How many of these will, for example, remain unemployed for a considerable period? How many of those who do will draw Supplementary Benefit? What will be the cost of providing such benefits? The answer to these questions depends upon a good many variables. Much depends on the state of our own economy. Another factor is the par-

ticular mixture of skills possessed by those who come here. The cost of providing for the immigrants would be much lower if those who came were mostly in possession of skills that were in considerable demand even in a period of relatively high unemployment than if their skills were not in such strong demand. The cost of Supplementary Benefit would also depend upon the age structure of the immigrant population and the kind of accommodation they were able to obtain.

### *Unemployment and Supplementary Benefit*

Suppose that the immigrants represent some 12,000 families with an average of two adults and one dependent child in each, and that on average it is six months before each head of household is absorbed into employment. If families obtain normal rented accommodation, the amount of Supplementary Benefit could average something like £15 per family per week. This would involve an expenditure over perhaps a year of something like £4½ million, roughly the annual expenditure on aid to Uganda. This estimate could, of course be out in either direction, though it is perhaps more likely to represent an upper limit to the costs involved rather than a lower one. The cost would be reduced if immigrants were absorbed more quickly into employment. It would also be reduced in so far as immigrants spent some time in emergency accommodation instead of renting ordinary accommodation at perhaps £3 or substantially more a week.

### *Housing and Employment*

The two issues that are likely to arouse more resentment in connection with immigration than any others are housing and employment. A burden of £5 or even £10 million spread over the whole country is really very little. It represents little more than 20p or 40p per person, or, let us say, something like £1.20 for the average family (taking the higher figure). Such costs are not likely to



extend beyond the first year, and it can hardly be argued that 2½p per family per week is an excessive burden to impose on our citizens.

This, however, is merely the financial burden. Such a burden when it is shared fairly evenly over the whole population is neither here nor there. In other directions, however, burdens may not be shared evenly. In so far as immigrants compete for scarce housing accommodation, it does not mean that everyone has to make do with just a very little less. What happens is that if immigrants acquire some accommodation, in areas of scarcity some people already here will not get that accommodation and will have to continue to manage in whatever unsatisfactory accommodation they have at present. Even a few months longer wait in unsatisfactory accommodation is a very severe hardship for the families concerned. Similarly with employment. Immigration may bring in perhaps 12,000 additional workers looking for jobs. This is perhaps a small number in comparison with over 900,000 unemployed. But what matters is not a very small percentage increase in the number unemployed but the fact that if a few of the immigrants obtain jobs before the economy revives, a corresponding number of those now unemployed will remain out of work. A man who has perhaps been out of work for some months will rightly feel aggrieved if he is expected to continue to suffer the hardships of unemployment whilst jobs are going to immigrants.

Insofar as jobs are concerned, a great deal depends upon the particular skills possessed by the immigrants and the kind of jobs they are seeking. No great problem will be created if most of the immigrants are looking for jobs in fields where there is at present a great scarcity of workers. Our health service is very heavily dependent upon immigrant doctors, and there would certainly be no problem created by the arrival of immigrant doctors. Insofar as the new immigrants would be seeking permanent residence here, their employment would be preferable to the employment of temporary immigrants. In

some areas, immigrant nurses might also be welcome and help to bring our hospitals up to full strength. On the other hand, there are certainly some areas of the country where hospitals are fully staffed and where a time is likely to come quite soon when it will not be possible to retain newly qualified nurses unless establishments are increased or unqualified nursing assistants are made redundant. In areas where this kind of situation prevails, the influx of immigrant nurses would not be welcome.

It is assumed by many people that most of the Asians will be professional or skilled workers and that therefore they will be readily employable. Although most of the Asians are in skilled or professional classes, it does not follow that they can enter employment in this country without difficulties. The difficulties confronting the immigrant worker will be greater in some fields than others. Doctors should have little difficulty. Not only are they needed but medicine is much the same the world over. Some treatments and procedures may be common enough here which would be unfamiliar to a doctor who has been practising in Uganda. He may be able to learn these in time, but it may well mean that some men will not be fit for employment at the same kind of level as they have been accustomed to. A lawyer, however, may be much less readily employable than a doctor. He may have been dealing with very different kinds of legal problems, and with different laws, from those which will concern the lawyer in Britain. Skilled workers may find that their qualifications are just not accepted by the British trade unions. And, of course, among the manual workers the fear of unemployment and opposition to the employment of immigrants will be greatest.

### *Regional Problems*

There is a difficulty insofar as housing and employment are relatively plentiful in different parts of the country. A suggestion has been made in Dundee for example by the Liberals that about 500 or more vacant

council houses should be allocated to immigrants from Uganda. On the whole, it is probably true to say that there is no great housing shortage in Dundee at the present time, although many people might prefer a modern council house at a low rent to the older accommodation they are currently occupying for perhaps much the same rent. Although council houses are empty and many people would like to have one, they are not allocated, partly perhaps because of the rules of the allocation scheme and partly perhaps because would be tenants often prefer to wait for houses in particular schemes rather than take those that are available. Nevertheless, there is almost certainly accommodation available in Dundee. If all empty council houses were filled from people now on the waiting list, most of the people moving into these council houses would be vacating accommodation that would be available for the immigrants.

Dundee, however, happens to have a very high unemployment rate. Even if there were a general revival in the British economy, the Dundee unemployment level would not only remain substantially above the national average but would be very precarious in view of the City's continuing dependence on the declining jute industry. Although the City might have some housing to spare for immigrants, it does not have jobs to spare — quite the reverse. Conversely, one could find examples of areas where, like London, there would be plenty of jobs available in times of economic prosperity but a serious housing problem. There are probably comparatively few areas into which immigrants can be introduced where there are good job prospects without a housing shortage. There is, therefore, a danger that wherever the immigrants go they will come into conflict with the local population over one of these very sensitive issues, housing or employment.

It has been suggested that businessmen among the Asian immigrants might set up enterprises which would create new job opportunities in the areas to which they go. This is unlikely to be true in practice. The possibility

of this happening would depend upon two things, the kind of business these men have been running in Uganda and the amount of capital they are allowed to bring out of the country. It seems improbable that the families forced to leave Uganda will be allowed to bring out any significant sum of money; they are likely to be pretty well destitute. Unless they have already managed to get capital out of Uganda, they are unlikely to be in any position to start new businesses in this country. It is also quite possible that the nature of their previous activities will be such that the Asian business men will not be able to make any useful contribution to the British economy. Many have been engaged in commercial activities (including small-scale retailing). There is no lack of people in this country ready enough to play their part in this kind of economic activity. It is difficult to envisage immigrant business men, even if they have been able to bring their capital with them, setting up the manufacturing or sophisticated service enterprises that are needed for the development of an advanced industrial economy.

### *The Housing Problem*

The employment situation need not be regarded as unduly serious. Once the present economic difficulties can be overcome, there is no reason why the influx of Uganda Asians should not be absorbed. These immigrants will, after all, create a demand for goods and services as well as adding to the labour supply. Insofar as they create this additional demand for goods and services, they also create a demand for labour which may more or less match the increase they represent in the supply of labour. The housing problem is likely to be much more intractable. The new arrivals will, admittedly, represent only a quite small addition to the total demand for houses. It might be that the number of homes required for the immigrants would represent only 0.1 per cent of the total stock. On the other hand, it might represent something like 4 per cent of each year's output of new homes. Some of the

w houses built each year are needed to replace those which have become unfit for habitation. Even if we decided that in the situation created by the influx of Asians some houses would have to be kept in use when we would prefer that they should be abandoned, it does not follow that we could ever increase the stock of houses by the number built in the year. We could not allow, for example, all new construction to take place on new sites. Considerations of planning would ensure that some old dwellings would have to come down and new ones be erected on the same sites. We need to remember that the demand for houses is growing (1) because total population is still growing, quite apart from immigration; (2) the trend to earlier marriage means that there are more separate family units wanting their own home for a given total population; (3) whilst the movement of population towards the south east persists, homes are needed for a bigger population in this area, even though there are houses being vacated further north. This, of course, is all on top of any need to house those at present homeless or living in unsatisfactory houses.

Clearly then, problems are raised by immigration on the scale likely to result from the expulsion of the Ugandan Asians. The real problems are associated with housing and employment rather than the simple matter of finance. There are no easy solutions to the problems raised. The government should do all it can to stimulate the economy generally and more especially to raise the level of employment in the less prosperous parts of the country. Then the immigrants who have gone to such areas would have the opportunity of sharing in the prosperity of their host country.



**What do you think of the present fashion of insisting that authority is service? if the Church is infallible why does she reverse her decisions? Could we speed up government action by those in voluntary service, e.g. those who feed the hungry, and house the homeless, withdrawing their services?**

## **Any Questions?**

**WILLIAM LAWSON, S.J.**

**What do you think of the present fashion of insisting that authority is service?**

He would be a wise man indeed who could explain the changing emphases inside the Church — theological, devotional, controversial. At the best, we should be able to say that the Holy Spirit is forever enlivening the Church and its members, so that there will always be new insights into the deposit of faith, new initiatives, new generosityes. Heresy has often prompted strong assertions of truth, as of the divinity of Christ, His humanity, His goodness and kindness. Prayer has taken new forms, community has shown itself in ways suitable to changes in civilization. At present there is much talk about freedom and development of personality; and, as you say, the nature of authority is debated.

The fact that there is so much discussion of those subjects — it goes on and on, and is by this time monotonous — indicates that there is no general agreement. For some, freedom means anarchy; and for them, all authority is detestable. If someone says to you that authority is service, either he is giving a harmless glimpse of the obvious or he is attacking authority, complaining of its misuse or even trying to cut it down to what he

inks a reasonable size. "Authority is service" can be taken to mean that you are the boss and that when you slap your hands authority should come a-running. Authority is there to give you permission to do just as you like. For form's sake you may have to go through the tedious process of "dialogue"; but dialogue is senseless unless you get your way.

The particular service which those in authority owe the community is a right use of authority. To abdicate, to be afraid to decide or to demand obedience is to fail in service.

**If the Church is really infallible, how come that she has to go back on decisions she once made?**

What decisions? The infallibility of the Church is a divine safeguard against her teaching error in faith or morals. What she has declared to be permanent truth, to be accepted as such by all the faithful under pain of sin, is always true. She has no need, and no power, to go back on that declaration. The infallibility of the Church is an essential part of Catholic doctrine. To deny it is to cease being a Catholic. Any decisions made by the Church which she later withdrew cannot be exercises of her infallible teaching.

It is a pity you did not give examples of the changes you have in mind. They could have served as illustrations of the doctrine. I hope you are not being misled or distressed by the disgraceful efforts of some self-styled theologians to persuade the Church (it is becoming more and more of a mystery why the teaching Church permits them to continue their persuasions) that her truths of faith are no longer truths, and that doctrines can change without the faith being impaired. A commission appointed by the Roman Synod of 1967 deplored the attack, within the Church, on the established truths of our knowledge of God, the Person of Christ, His bodily Resurrection, the

Holy Eucharist, the mystery of original sin, the perpetual virginity of our Blessed Lady, and the permanent objectivity of the moral law. Those attacks go on, to the scandal of the faithful. If you want to know the plain truth of Catholic doctrine and be reassured against the arrogant noisiness of "crafty rogues and their deceitful schemes", you will find it in Paul VI's Credo of the People of God.

**If voluntary social work, e.g. feeding the hungry, housing the homeless, encourages government in inaction, ought not voluntary workers to withdraw their services to speed up government action ?**

Are you, perhaps, attributing more of good intentions to government than it is likely to have? A Welfare State like our own professes to take care of all its members in all their needs from cradle to grave; and the visible signs of that profession are the departments charged with caring for the needy; but there is never enough money, in spite of excessive taxation, to meet all the appeals for funds, and there will always be some official neglect of the needy which leaves space for private charity. One of the follies of socialism is to suppose that the ideal State can and should undertake all the social services. That is to deny the sound principle of subsidiarity, according to which individuals and their smaller societies should be encouraged to provide for themselves. Apart from the fact that a monolithic health service, for example, spends a disproportionate amount on sheer administration and bureaucracy, there is also, inevitably, a defect in the quality of service, which ought to be personal and immediate and tends to be anonymous and remote. Privacy disappears, in the sense that what should belong to private enterprises is taken over by public bodies. It is right that no one should be denied necessary medical help because of poverty, and a national health service could be

blessing; but that there is room for self-help and private charity is proved not only by the waiting-lists for hospital treatment but also by the widespread desire to keep the private hospitals which have always done good service and would still find plenty to do however efficient the national organization might be.

**Can you please explain about papal blessings, e.g. for marriages, jubilees etc? It is said that the Holy Father knows nothing about the recipients.**

Have you any idea how many of these blessings go out every week from the Vatican? There are goodness knows how many shops in Rome where you can purchase the picture of the Holy Father that you would like for framing, have the parchment appropriately lettered by an expert, and arrange for the completed picture to be offered for a blessing. The Pope cannot possibly go through the whole file, asking for details about married couples, priests celebrating the fiftieth anniversary of their ordination, and so on. Most of the pictures are signed by some Vatican Official. Again, the Pope could not sign them all himself.

It would be easy to be cynical and say "What a racket!" Shopkeepers doing a good trade, and the Vatican, no doubt, receiving its share, and all at the expense of the simple-minded faithful who think they are being personally thought of and blessed by the Vicar of Christ.

Well, their simple-mindedness does them credit. They are personally thought of and blessed by the Holy Father. They should frame their picture, hang it where they can see it, and take comfort in the blessing they have received. When the Pope gives his blessing *Urbi et Orbi* it goes to all in the City and all in the world, because that's where he means it to go, and he has a unique power from Christ, whose Vicar he is, to bless. Catholics who see the Pope on television as he makes the sign of the Cross from

the balcony of St. Peter's make the sign of the Cross themselves and know that they have been blessed because the Pope's intention is towards them. His intention goes also with every framable Papal Blessing.

**A few years ago devotion to the presence of Christ was directed to the tabernacle. Now we are told to look for Christ in others rather than in the Sacred Host. How *should* we direct ourselves?**

Christ is still in the tabernacle. We worship Him and our worship can be shown by our visiting Him in churches and chapels. His teaching is still valid: that whatever we do to the least of His brethren we do to Him; so we should seek Him in others. We should keep on in the same direction as before, devoting ourselves to God with the genuine devotion which is necessarily in the service of people.

Your question emerges from a background of understandable appraisal of priorities. How best is Christianity lived — by seeking an ever closer union with God or by spending one's time and energy in the works of mercy? The answer, that we must do both, is rejected by some who find the needs of mankind more urgent than our duty of praising God. They quote St. John, to the effect that we can't love God whom we do not see if we fail to love our neighbour whom we do see. There should be no difficulty in principle if we remember that Christianity is Christ, and that our Lord's example decides our imitation of Him. There is no substitute for that deliberate presence to God which is prayer — a permanent presence to God which is prayer at all times. Unless there is a primary and persistent awareness of God, performance of the works of mercy can be no better than the best of humanism which is inadequate even for exclusively sociological purposes. We must seek the kingdom of God first. Anything else is secondary.



# Book Reviews

## STRANGER IN A STRANGE LAND

**Goodbye Beloved World** by Scott McCallum;  
Iliffe House, Iliffe Avenue, Oadby, Leicestershire;  
pp. 61; £0.75.

**Dialogue and Decision** by G. S. Burns, S.J.; St.  
Paul Publications; pp. 171; £1.50.

All at once, that is what you find yourself. The building, I suppose, has been going on for years, but, especially when you're young, you haven't noticed it. Then, there was always another bend to life's river, with the prospect that, round it, life would be, for yourself and for others, what it really ought to be, with the New Jerusalem built, indeed, in England's green and pleasant land. And then there comes a book like this one to remind you that it cannot be; that the Christian who pledges himself overmuch to the here and now is a fool; that there is in this vale of tears little for our comfort and that, to begin to understand what this world is all about, the Christian must see himself for what in truth he is, a pilgrim in it and no abiding resident; in it, indeed, but not of it, in no way aligned with its bogus outlook and values. The Christian must recognise in himself a willing stranger to all the world stands for. Only then can he see it as it really is and bring it what it needs. He is near it, able to help it, only to the extent that he removes himself in spirit from everything the world stands for; all, left to itself, it has to offer and that, in the last analysis, is no more and no less than the final nuclear bang. It is the poor in spirit, not the technocrats, who have in their hands the only future worth having for the world and the real measure of our present discontent lies in the total inability of contemporary men and women to recognise that most simple and exceedingly elementary fact.

A precondition is that we ourselves should be quite clear as to the false Gods at present being pursued by those so busily engaged in building this cockeyed world. To be strangers, in truth, to what they stand for we should know quite clearly the evil stupidity of that for which they stand. A quiet first reading of Scott McCallum's book will do much to meet this need; further meditation on its pages will do much more. Christians today must pray themselves out of the aberrations that pass for contemporary values in order that they may see today's world as it is. The process very often is a matter of intuition rather than ratiocination. Prayer is the essential aid in this regard. Without it one remains blind.

It is here that a recent commentary on the Spiritual Exercises of St. Ignatius, written by Father G. S. Burns, S.J. and set against the background of the second Vatican Council should prove very helpful. The Author has had an immense amount of experience not only here, but for many years in South America as well as in the United States and Canada.. He is a most experienced giver of retreats and he knows what a retreat means and much, too, of the spirit of prayer that must go with it not merely at retreat time, but through the whole of the Christian's life. It is detachment that must signalize the Christian today as always, a rating of all that goes on round him as nothing, really, by comparison with God's gift of supernatural life. Men whose assent to this reckoning is real, not notional; who feel it with the whole of their being, are the only ones fitted, really, to cope with today's world, to make one final attempt, so to say, to get it right with itself (because right with God) before it falls victim finally to its own idiocy.

Paul Crane, S.J.